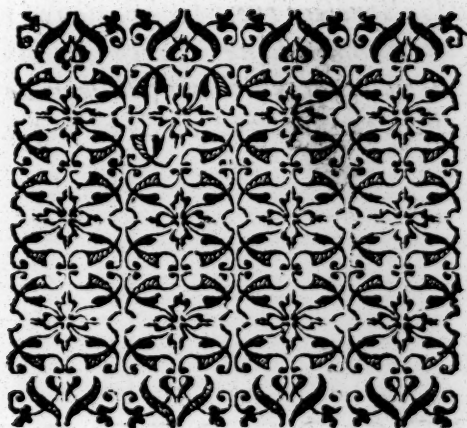


13-5-11

ARTICLES

To be inquired of by the Church-wardens and

sworne-men, in the ordinarie visitation of the Reuerend Father
in God, LANCELOT Lord Bishop of ELIE,
within the Diocesse of Elie,
Ann. 1613.



AT CAMBRIDGE
Printed by Cantrell Legge.
1613.



The tenor of the Oath of the Church- wardens and sworne-men.

You shall sweare, that vpon due consideration of these Articles giuen you in charge, you shall present euery such person of or within your Parish, as you shall know to haue committed any offence, or omitted any dutie mentioned in any of these Articles, or which are publikely defamed, or vehemently suspected of any such offence or negligence. So helpe you God by the contents of his holy Gospell.



Articles.

Touching the Church.



WHETHER is your Church or Chappell, with the Chauncell thereof, and euery part of either of them, well and sufficiently repaired, the windowes well glased, the floares paved plaine and euen, without dust, or any thing noisome or vnseemely?

2. Whether is your Churchyard well fenced with walles, rayles, pales, as hath beene accustomed: if not, whose default is it?

3. Whether hath there beene any fighting, chiding, brawling, or quarrelling, any plaies, feasts, temporall Courts or Lects, lay Iuries, musters, or other prophane vsage in your Church or Churchyard: any bells superstitiously rung on holy dayes or their Eues, or at any other time, without good cause allowed by the Minister and Churchwardens: haue any trees beene felled in your churchyard, and by whom?

4. Whether is the mansion house of your Parson, Vicar, or Curate, with all the buildings therunto belonging, your Parish Almes-house, and church house sufficiently repaired, maintained, and to godly and their right vses employed?

5. Whether haue you in your church the Bible in the largest volume, the booke of common prayer lately authorised by his Maiestie, the books of Homilies allowed, the two Psalters, a conuenient pulpit for the preaching, a decent seat for the minister to say seruice in conueniently placed, a strong chest with an hole in the lidde, and three locks and keies, one for the Minister, the other for the Churchwardens, for the Almes of the poore, and the keeping of the Register booke of the Christenings, marriages, and burials?

6. Whether haue you in your Church a Font of stone for baptisme, set in the auncient vsuall place, a decent table for the Communion conueniently placed, couered with silke or other decent stufte in time of diuine seruice, and with a faire linen cloath ouer that at the administration of the Communion?

7. Whether haue you all such bells, ornaments, and other vtensils as haue aunciently belonged to your Church, a communion cup of siluer with a couer, a faire standing pot or stoope of pewter or purer mettall, for the wine vpon the communion table, a comely surplesse with sleeues, a Register booke of parchment for christenings, marriages, and buri-

ARTICLES.

als, a booke for the name of all strange preachers, subscribed with their names, and the name of the Bishop or others where they had licence?

8. Whether is your almes for your poore quarterly at the least distributed by you the church-wardens and the Minister in the presence of fixe of the chiefe Parishioners to your poore? And are weekly the names and surnames of all persons married, christened, and buried, and of their Parents, with the day and yeare, entred in your said parchment booke, and is euery leafe beeing full, subscribed by you the Minister and churchwardens?

9. Whether are the tenne commandements set vp in the east end of the church, and other chosen sentences of holy Scripture vpon the wals in conuenient places: are all your seates in your church in good repaire, cleanly kept, conueniently placed, and the Parishioners in them, or elsewhere orderly set, and is there no contention or struiuing for any seat or place among them?

Touching the Ministrie, Service, and Sacraments.

VHether is the common prayer said or sung by your Minister both morning & euening distinctly & reuerently, euery Son-day and holy-day and on their Eues, and at conuenient and vsuall times of those dayes, and in most conuenient place of the church for the edifying of the people?

2. Whether doth your Minister obserue the orders, rites, and ceremonies prescribed in the booke of common prayer, in reading the holy Scriptures, prayers, and administration of the Sacraments, without diminishing, in regard of preaching or any other respect, or adding any thing in the matter or forme thereof?

3. Whether doth your Minister on wednesdaies and fridaies, not being holydaies, at the accustomed houres of seruice resort to the church and say the Letanie prescribed, and doth your clarke or sexton giue warning before by tolling of a bell on those dayes?

4. Whether doth your Minister as oft as he administreth the communion, first receiue it himselfe. Whether doth he vse any bread or wine newly brought, before the words of institution be rehearsed, and the bread and wine present on the table, doth he not deliuer the bread and wine to euerie communicant seuerally?

5. Whether doth your Minister giue warning publikly in the church at morning prayer the Sonday before hee administreth the communion for the better preparation of the parishioners?

6. Whether hath your Minister admitted to the communion any notori-

ARTICLES.

notorious sinner openly knowne or defamed, or any who hath openly and maliciously contended with his Neighbour, before repentance and reconciliation made and done by appointment of the Ordinarie?

7. Whether hath your Minister admitted to the communion any church-warden or Side-man, who hath wittingly and willingly neglected, contrarie to his oath, to present any publike offence or scandall, beeing mooued to present either by some of his neighbours, the Minister, or his Ordinarie?

8. Whether hath your Minister administred the Communion to any but such as kneele, or doe any refuse to kneele: hath he administred to any who refuseth to be present at Publike prayer: or who hath depraued the Booke of common prayer, administration of the Sacraments, or the Rites and Ceremonies prescribed, or the Articles of Religion agreed vpon, or the Booke of ordering Preists and Bishops; or against his maiesties Supremacie; or haue any beene for these causes repelled, and haue they repented in writing, or otherwise, and what be their names?

9. Whether hath your Minister more Benefices then one, if he haue, how farre distant are they, how often is he absent in the yeare: when he is absent, hath he an allowed preacher for his Curate?

10. Whether is your Minister an allowed Preacher, if he be, doth he euery Sunday in your church, or some other neere adioyning, where no Preacher is, preach one Sermon euery Sunday?

11. Whether doth your Minister beeing no Preacher allowed, presume to expound the Scripture in his owne Cure, or else where doth he procure euery moneth a Sermon to be preached in his cure by Preachers lawfully licensed, and on euery Sunday when there is no sermon, doth he or his Curate read some one of the Homilies prescribed?

12. Whether is your Curate allowed by the Ordinarie, vnder his hand and seale, to serue for your cure, and whether doth he serue two churches or chappels in one day?

13. Whether doth your Minister in saying the publike prayers, and administring the Sacraments, weare a decent surpleesse with sleeues, and beeing a graduate, doth he weare therewith a hood, by the order of the Vniuersities, agreeable to his degree?

14. Whether hath your Minister or any other Preacher in your church, preached any thing to confute and impugne any Doctrin delivered by any other Preacher, and hath he and they praied for Christs catholike church, as is prescribed by the canon?

ARTICLES.

15. Whether hath or doth any preach in your church, which refuseth to conforme himselfe to the Lawes, Rites, and ordinances established, or which hath not first shewed a sufficient licence?

16. Whether doth your Minister in his sermons, foure times in the yeare at the least, teach and declare the Kings Maiesties power within his Realmes to be the highest power vnder God, to whom, all within the same owe most loyaltie and obedience, and that all forraine power is iustly taken away?

17. Whether doth your Minister euery sunday and Holyday, halfe an houre before euening prayer or more, examine and instruct the youth in the ten commandements, the Beleeefe, the Lords prayer, and the catechisme set forth in the Booke of common Prayer?

18. Whether hath your Minister married any which haue not bin three seuerall Sundayes or Holidayes asked in your Church in the time of Diuine seruice, without licence, and hath he with licence or without married any, wherof neither dwelt in your Parish, or with any licence but only from the Bishop of Elie, or his Chancellers, or from his grace of Canterbury?

19. Whether hath your Minister with licence or without, married any at any other times then betweene the houres of Eight and Twelue in the fore-noone, or in any priuate house, or when there is no licence, before their Parents and Gouvernours (the parties beeing vnder the age of 21. yeares) haue testified their consents?

20. Whether doth your Minister declare to the people euery Sunday at the time appointed, what Holydaies and fasting-dayes be the weeke following? doth he beeing a Preacher, conferre with all Recusants and persons Excommunicate or suspended? beeing no Preacher, doth he procure a sufficient Preacher to reclaime them thereby?

21. Whether doth your Minister keepe a Note of all persons excommunicate, and once euery sixe moneths doth he denounce them which haue not obtained their absolution, on some Sunday in seruice time, that others may be admonished to refraine their company?

22. Whether doth your Minister hauing notice giuen him, diligently visit the sicke (the Disease not beeing infectious,) doth he instruct and comfort them, doth he then mooue them to make their Testaments, and remember the poore, and other workes of charitie, and the passing Bell tolling, doth he then neglect his last dutie?

23. Whether hath your Minister refused to baptize any Childe brought to the Church vpon any Sunday or holiday, or to burie any Corps

ARTICLES.

Corps brought into the Church or churchyard, or to church any women hauing had conuenient warning thereof?

24. Whether hath your Minister beeing truely enformed of the danger of death of any Infant vn baptized, and beeing desired to goe to the place where the child is, to baptize it, neglected to goe, by meanes whereof the child died vn baptized?

25. Whether doth your Minister at any time preach or administer the Communion in any priuate house, except when any are so impotent that they cannot goe to Church, or verie dangerously sicke?

26. Whether hath your Minister held or appointed any publik fast, or beene present at such, doth he or any other in your Parish hold any lecture or exercise, or attempt by fasting or prayer, or otherwise, to cast out any Deuills, without the licence of the Bishop vnder his hand and seale?

27. Whether hath there beene any secret conuenticles or meetings in your parish by any Priest, Ministers, or others, tending to the deprauing of the forme of prayer, doctrine, gouernment of the Church?

28. Whether doth your Minister in his iourney, weare a cloake with sleenes called a preists cloake, without gards, welts, long buttons, or cuts?

29. Whether doth your Minister weare a wrought night-cap abroad, or a peccadilly, with a broad falling band, or doth hee weare any cut or pinckt apparell, doth he in publike goe in his Dublet and Hose, without a coat or cassocke, and doth he weare any light coloured stockings?

30. Whether doth your Minister resort to any Tauerns or Ale-houses, except for his honest necessitities, or doth hee boord or lodge in any such place, doth he vse any base or seruile labour, drinking, ryot, dice, cards, tables, or any other vnlawfull games? is he contentious, a hunter, hawker, swearer, dauncer, suspected of incontinencie, or giue euill example of life?

31. Whether is there in your parish any Minister or Deacon, who hath forsaken his calling, vsing himselfe in his course of life as a gentleman or other lay man?

Touching Schoole-masters.

WHether haue you in your Parish any Schoole-master, who teacheth either in publike Schoole, or priuate house, doth he giue any euill example of life, is he allowed by the Ordinarie, or doth your Minister or Curate teach, and is he allowed in like manner?

2. Whether doth your Minister or Schoolemaster, who teacheth, teach the catechisme by authoritie set forth, doth he when there is any sermon

ARTICLES.

sermon or diuine seruice, bring his Schollers to church, & see the quietly and soberly ordered, doth he examine them after their returne what they haue learned of the sermon?

3. Whether doth he at other times teach them such sentences of holy Scripture as may induce them to godlinesse, doth he teach the Grammar set forth by King *Henrie* the eight, continued by King *Edward* the sixt, and *Queene Elizabeth*?

4. Whether hath he spoken, writ, or taught against any thing whereunto he formerly subscribed, as the Kings supremacie, the Articles of religion, Booke of common prayer, or any thing therein contained?

Touching the Parish Clarke and Sexton.

WHether haue you a Parish Clarke sufficient for his place, of the age of 20. yeares at the least, is he of honest conuersation, can he read, write, and sing, is he diligent in his office, and seruiceable to his Minister, and not giuen to ouermuch drinke?

2. Whether doth your Clarke meddle with any thing aboute his Office, as churching of women, burying of the dead, reading of Prayers, or such like?

3. Whether doth your Clarke or Sexton, keep your church cleane, the doors safe locked, is any thing by his default lost or spoiled in the church, doth he suffer vnseasonable ringing, or any prophane exercise in your Church?

4. Whether doth your Clarke or Sexton, when one is passing out of this life, neglect to toll a Bell hauing notice thereof: or the partie beeing dead, doth he suffer any more then one short peale, and before his buriall one, and after the same another?

5. Whether doth any of your Parish, refuse to pay vnto the Parish Clarke or Sexton such wages as are vnto them due, and haue been accustomedly paid?

Touching Parishioners.

WHether hath any in your Parish spoken against, or any way impugned the Kings Maiesties supremacie in causes Ecclesiasticall, the Truth and Doctrine of the Church of England, the forme of Gods worship contained in the booke of common praier, and administration of the Sacraments?

2. Whether hath any in your Parish spoken against or impugned the Articles of religion agreed vpon in *An. 1602.* the Rites, and ceremonies established in the Church, the gouernment by Archbishops, Bishops, Deanes, Archdeacons, and others that beare office in the same?

3. Whe-

ARTICLES.

3. Whether haue any in your parish spoken against or impugned the forme of making and consecrating Bishops, Priests, or Deacons, or haue any separated themselues from the societie of the congregation, and combined in a newe Brotherhood, or depraued the Synod lately held by the Kings authoritie?

4. Whether hath any in your parish maintained or defended any such Ministers or Schoolemasters as refuse to subscribe to the order of the Church, haue they affirmed that such Ministers, and their adherents may make rules and orders in causes Ecclesiasticall, without the Kings authoritie?

5. Whether doth any in your parish prophane, violate, or mispend the Sabbath, or holy daie, or any part of them, vsing any offensive conuersation, or worldly labour in those dayes, or any of them?

6. Whether hath any in your Parish in the time of diuine seruice couered his head, albeit he hath an infirmitie, in which case a cap or night-quoife is allowed, or is there any who hath not reuerently kneeled when the generall confession, Letanie, and other prayers are read, and which haue not stood vp at the saying of the beleefe?

7. Whether hath any in your Parish disturbed the seruice or Sermon by walking, talking, or any other way, or departed out of the church during the seruice or Sermon without some vrgent cause, or loitered about the church or church porch?

8. Whether doth all parishioners receiue the holy communion thrise euery yeare at the least, whereof the feast of Easter to be one, and haue all beeing of the age of 16. yeares, duly receiued, or not?

9. Whether hath any Parent beene vrged to be present or admitted to answere as Godfather for his owne childe, or hath any Godfather or Godmother made any other answer or speech then is prescribed by the Booke, or haue any beene admitted for such at Baptisme, who haue not first receiued the communion?

10. Whether doe all Fathers, Mothers, masters, mistresses come, and cause their children, seruants, & apprentices to come duely to the church, and according to the ministers direction to be instructed and catechised, or who be they that haue not obeyed the minister herein?

11. Whether haue any persons married together within the degrees of consanguinitie or affinitie prohibited, set forth in a table, appointed to be placed in euery church, or haue any married or contracted themselves vnder the age of 21. yeares, without the consent of their Parents or Gouvernours, if their Parents be dead?

ARTICLES.

12. Whether haue any persons, once lawfully married, forsaken each other, or doe liue asunder without the authoritie of the Ordinarie, or doe any beeing diuorced or separated, marrie againe, the former wife or husband yet liuing?

13. Whether haue any beene married in the times wherein marriage is by law restrained, without lawfull licence, *viz.* from the Saturday next before Advent Sunday, vntill the Fourteenth of Ianuarie: and from the Saturday next before Septuagesima Sunday, vntill the Monday next after low Sunday: and from the Sunday before the Rogation weeke, vntil Trinitie Sunday?

14. Whether hath any of your Parish vnreuerētly vsed your Minister, or haue any laid violent hands vpon him, or disgraced his Office and calling, by word or deed?

15. Whether haue you in your Parish any dweller or sojournour, a maintainer of Popish Doctrin, or suspected to keepe scismaticall books, or to fauour any heresie or errour?

16. Whether haue you any common resorters to your Church, which are not of your parish, or doe any such receiue the Communion amongst you: what be their names, and of what parishes are they?

17. Whether haue any in the time of seruice opened their shops, exercised their trade, vsed any gaming, beene in any Tauerne, or Alehouse, or otherwise ill employed?

18. Whether are there in your parish any Adulterers, Fornicators, incestuous persons, bawdes, receiuers, close fauourers, conueyers away, or which suffer to depart any incontinent person unpunished, any blasphemers, common swearers, drunkards, ribaids, vsurers, malicious slanderers, scolds, or sowers of discord, or any defamed of the said crimes?

19. Whether doe any in your parish administer the goods of the dead without authoritie, or suppress their will or Testament, haue any Executors neglected to performe their Wills, especially in paying of Legacies giuen to the church, to the poore, or to any other charitable, or godly vses?

20. Whether doe any refuse to pay to the reparations, ornaments, and other things required in your church, as they are ceassed by a lawfull vestrie, or any dwelling out of your Parish, which hold land in your Parish?

21. Whether hath any person suspended or excommunicated, beene suffered to heare diuine seruice, or the Sermon, to receiue the Sacraments,

ARTICLES.

ments, to be married or churched, or haue any Excommunicants beene buried in christian buriall?

22. Whether haue any in your Parish beene christened, churched, buried, or receiued the communion, or been married out of your church, both parties dwelling in your parish?

23. Whether haue all women in your parish deliuered of child, come at conuenient time after to church to giue thanks, and haue they beene churched according to the forme of the Booke of common prayer?

24. Whether hath the preambulation of the circuit of your Parish beene obserued once euery yeare, if not, whose default is it?

25. Whether haue any in your parish giuen the churchwardens, or fidemen, or any of them euill words for doing their dutie, according to their oath and conscience in making presentment for any fault?

Touching Churchwardens and Swornemen.

VWhether doe any in your Parish take vpon them to be churchwarden or side-man, which is not lawfully chosen by the Minister, & Parishioners according to the canon, or do any continue that office longer then one yeare, except they be chosen againe, and are all such Officers chosen yearly in Easter weeke?

2. Whether doe your churchwardens within one Moneth at the most after their yeare ended, before the Minister and Parishioners giue vp a iust account of all such money, and other things, as they haue receiued and bestowed, haue they deliuered all remaining in their hands belonging to their church or parish, by bill intended, to bee deliuered to the next churchwardens?

3. Whether haue the church-wardens with the aduise of the the Minister, from time to time provided a sufficient quantitie of fine white bread and wholesome wine for the number of communicants?

4. Whether doe the churchwardens and Swornemen, before euerie Visitation, and at other times when there is iust occasion, meete and conferre about their presentments, and the answering of these Articles, and who hath (after notice giuen him of the time and place) carelesly absented himselfe?

5. Whether the forfeiture of twelue pence for absence from church, appointed by statute for the vse of the poore, be taken and leuiued by the church-wardens, and employed according to the said Statute: and whether is the same forfeiture taken of all persons which stand wilfully suspended or Excommunicated?

6. Whether haue any churchwardens lost, sold or detained any

ARTICLES.

ornaments, Bels, Rents, or implements of the Church?

7. Whether doe you the Churchwardens and Sidesmen about the middest of Diuine Seruice, vsually walke out of the Church, and see who are abroad in any alhouse, or elsewhere absent, or euill employed, and haue you presented all such to the Ordinarie?

8. Whether doe you know, or haue heard a fame of any offence, committed, or dutie omitted by any of your Parish before your time, and heretofore not presented to the Ordinarie, or as yet not reformed, and haue you presented the same?

9. Finally, doe you know of any matter or cause which is a breach of the lawes Ecclesiasticall here not expresse, and haue you presented the same?

FINIS.

